

SOME
PROPOSALS

Towards preventing the

Growth of Popery: *K*

Humbly offered to his

DIOCESAN.

BY

AN OLD COUNTRY-PARSON.



L O N D O N:

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E M O 2

*The Reader, before he begins, is desired to
correct the following*

E R R A T A.

Page 4. in the Latin note, line the last, for
dimicarent read *dimicaret*.

- 6. l. 8. for *secedentes* read *recedentes*.
- 18. note, l. 6. for *churches* read *chancels*.
- 19. l. 8. from the bottom, in the note,
after the words *God himself*, close the
quotation with "—and in the last line
of the same note, for *your* read *their*.
- 25. l. 8. for *presented* read *prescribed*.
- 37. l. 11. dele the dash at *ordination vows*
- 40. note, l. 6. from the bottom, dele the
comma after the word *charis*.
- 41. l. 8. from the bottom, for *jesuistical*
read *jesuitical*.
- 49. note, l. 9. for *ex communicentur* read
excommunicentur.
- 52. l. 3. from the bottom, read *and many
other as great men*.
- 54. note, l. 4. for *pocured* read *procured*.
- 56. l. 17. for *manebant* read *manebunt*.—

And let the concluding verse read thus
This must be a well-chosen and acceptable day—
And

O mihi tam longæ mansat pars ultima vitæ !





S O M E
P R O P O S A L S

Towards preventing the
Growth of Popery.

TH E very learned, and pious Dr. Wall, author of the History of Infant-Baptism, and the most noble defence of it, subjoins to his Critical Notes on the New Testament, *Septuagenarius scripsi — Octogenarius descripsi*. And the worthy and admired writer, Dr. Delany, adds, at the close of the dedication of his *late* volume of sermons to the

Earl of Hertford----Delville, March 25, 1765, being the last day of the author's eightieth year.

Now, my Lord, in humble imitation of these celebrated veterans, I would willingly (*full of years* also) *still* appear in, and keep my *rank*---like a *good soldier* in the church militant, that is content to *endure hardships*---to *strive for the truth of the Gospel**—for the honour, peace, and prosperity of the *church of England*—and in *his* station to *contend* for these *important objects* (as Cynægirus did for his *country* in the fields of Marathon†) to the very *stumps*; and *last* efforts of life.

* The reader will please to see the *conclusion* of Dr. Jonathan Edwards's second part of his *Preservative against Socinianism*—which, a learned writer says, ought to be wrote in letters of gold; and hung up in every church in the nation.

† Cynægiri quoque militis Atheniensis gloria magnis scriptorum laudibus celebrata est. Tantam in eo virtutem fuisse, ut non tot cædibus fatigatus; non duabus manibus amissis victus, truncus ad postremum dentibus dimicarent. Justin. l. ii. cap. 9.

I have endeavoured, my Lord, on *another* occasion to shew my goodwill to Zion; and to point out some *feasible* means (surely, they *may* be called so) for recovering her dignity, and ancient splendor---as also for exterminating *Popery*; and every *scandalous relict* of it *intirely* out of the nation. Some little notice of them will be taken in these papers.—
And what I have *now* to offer to the publick will, I hope, yield some further aid to my *first* views; and most ardent wishes.

I will then take my leave of your Lordship; and turn my thoughts to the task I have set myself.

I must own, it is an important subject; and, if I venture upon it too late in life (*quasi evocatus miles*) I hope, my *earnest* desire to do *all* the service in my power on the occasion, (as mentioned above to your Lordship) will pass as a tolerable excuse for it. And your Lordship will be so good,
if

if any of my *former* attempts of this sort have been acceptable to your Lordship, as to let *them* make some amends for the slips, oversights, and defects, that may appear in *this*.

*Multa ferunt anni venientes com-
moda secum:*

Multa secedentes adimunt.

It has been observed in late printed accounts, that *such* as the *present* general enquiry after the *number* of *pa-pists* in this kingdom, have not been known to answer any very material purposes. I will therefore beg leave to offer to the publick a few proposals towards preventing the growth of popery in this nation—which, if properly carried into execution, can hardly fail of doing some important service in the case. And an *expedient*, which I find in one of Doctor Samuel Clarke's sermons, fairly claims my *first* notice. “ Above all, the greatest,

greatest, and most effectual means, says this learned man, to stop the increase of popery, and superstition, is to be infinitely careful not to run into that *atheism*, and *profane libertinism*, which is the contrary extreme to superstition. For as unseasonable superstition enslaves the minds of men; and makes them so uneasy under the yoke, that they often fly off into the contrary extreme of irreligion, and profaneness, so the natural effect of profaneness, when men see the intolerable consequences, and mischiefs of it, is to drive weak minds into the other extreme of superstition. If therefore, while we fly from the superstition of *popery*, we run into the *contempt* of *all* religion, that profane libertinism will probably terminate in *popery* again." It ought then to be well considered what approaches, we may be *daily* making from *this very cause alone*, to *popery*---which this nation

tion has so much reason to dread---
and what occasions the *present* alarm.

The great and excellent Dr. Pri-
deaux observes in his circular and most
admirable letter to his clergy——

That *atheism* and irreligion, are wick-
ednesses of the deepest dye, as being
the highest defection from God ; and
that *they*, who by such horrid licen-
tiousness provoke God against us,
work stronger for our destruction,
than all the power of France and
Rome united ; and therefore ought
to be *detested*, as the *greatest* troublers
of our Israel, and the common ene-
mies both of ourselves, as well as of
our God——and *every* authority,
that *is* in the *land*, *ought* to be em-
ployed to *suppress* them. And may
it soon be so.

I think, it is a great dishonour
and prejudice to the *protestant* reli-
gion, that so many mechanicks, ship-
wrights, bricklayers, carpenters, &c.
&c. should be allowed to build, and
preach

preach in, tabernacles under the protection of the *act of toleration*—Surely, *never designed* to extend any farther, than the granting of an indulgence to *Protestant Dissenters*—such as are commonly known by the names of Presbyterians, Independants, Anabaptists, and Quakers---and to give ease to *scrupulous* consciences. As then such bold, presumptuous intruders into the ministry pretend to shelter themselves under this act of parliament, so extraordinary a case seems to call for the cognizance of the legislature, that they may be intirely barred from meddling with sacred offices, and things they are so notoriously unqualified for *. But

* The following note from that renowned prelate, Dr. Jeremy Taylor, may give some useful warning in so extraordinary a matter.

“ Whosoever with unsanctified, that is, with unconsecrated hands, shall dare to officiate in the ministerial office, separate by God, by gifts, by graces, by public order, by an established rite, by the institution of Jesus, by the descent of the Holy Ghost, by the word of God, by the practice

B

of

But I will pass on, and enquire what *other* means there may be, by which *popery* makes its advances; and how they may be obstructed. And it is sufficiently known that the Papists lose no opportunities of upbraiding us with keeping our *churches* in very bad, and unseemly condition—with performing divine service in a slight and perfunctory manner, and with the people's careless and unbecoming behaviour in the house of God.

of the apostles, by the practice of sixteen ages of the catholick church, by the necessity of the thing, by reason, by analogy to the discourse of all the wise men, that ever were in the world; that man, like his predecessor Corah, brings an unhallowed censer, which shall never send up a right cloud of incense to God; but yet that unpermitted and disallowed smoke shall kindle a fire, even the wrath of God; which shall at least destroy the sacrifice, his work shall be consumed; and when on his repentance himself escapes; yet it shall be so as by fire—that is, with danger, and loss, and shame, and trouble. For our God is a consuming fire.” His Divine Institution of the Office Ministerial.

There

There is no doubt but every part of this charge is greatly aggravated—but yet *should it not* be enquired, whether there is not *so much room* for it, as to *demand* the attention and concern of every well-wisher to our church, in order to destroy in the best manner possible the *very foundation* of this offence? *Some* scandal is certainly given—And I have the authority of another worthy, and sagacious prelate, perfectly well acquainted too with all the *depths* of Popery, for saying so.

“He had observed, that no one thing had made conscientious men more wavering in their own minds, and more apt and easy to be drawn aside from the sincerity of religion, professed in the Church of England, than the want of uniform and decent order in too many churches of the kingdom. And the *Romanists* have been apt to say——The houses of God could not be suffered to lie so

naftily (as in some places) were the true worship of God observed in them —Or did the people think that *such* it were. 'Tis true, the *inward worship* of the heart is the great service of God; and no service acceptable without it. But the *external worship* of God in his church is the great *witness* to the world, that our *heart* stands right in that service of God. Take this away, or bring it into contempt; and what light is there left to shine before men, that they may see our devotion, and glorify our Father which is in heaven?" Bishop Overall, in one of his notes on the Common-Prayer, remarks, with most admirable judgment, "That in every grand, or main publick duty, which God requires from the hands of his church, there is, besides the matter and form, wherein the essence thereof consists, a *certain outward* fashion, whereby the same is in decent sort administered." And *without* this, people would
hardly

hardly be persuaded (scarce *with it*, it must be owned) to shew more reverence in the sacred assemblies, than in other ordinary places, where they meet only for business or diversion. But how easily might this *stumbling stone* be thrown out of the way of Papists, &c. if all of us would but duly follow the excellent advice of Solomon—*To keep our feet when we go into the house of God; and be more ready to hear* (to discharge our duty as we ought to do) *than to give the sacrifice of fools?*—Or, if we would make it our constant care to *remember*, and shew by our example—our whole deportment, and every action—*That God is greatly to be feared in the congregation of the saints, and to be had in reverence of all them that are round about him.*

As to the offence taken at the mean, and unseemly condition of many of our churches, I wish there was not *so much* ground for it—Great prejudice

prejudice is certainly done to the church and religion by the common neglect in this case. And (to be a little more *particular* on *this* head) Bishop Gibson, in his excellent Charges at his general and parochial visitations, abundantly shews it. "The want of *cleanness* and *decency* in churches (says this vigilant and judicious prelate) and much more the want of necessary repairs, will always breed in the minds of the people a *contempt* of the publick worship of God ; and take off the *solemnity* of the place ; which is apt not only to excite Christians to an orderly and decent behaviour ; but also to raise and keep up devotion : For the sake of which advantages it is (and not on account of any pomp and grandeur) that the laws of the church do so strictly enjoin such accommodations and ornaments, as may most contribute to order and decency.

And,

And, as it is certain, that church-wardens, who are negligent in this matter, cannot have due reverence for the house of God themselves, so they are in this respect accountable for the want of reverence in their neighbours. Add to this the manifest *injustice* they do to the parishioners, when, through supineness and forgetfulness of their oaths, the publick reparations of the church are delayed——which by that delay become every year more expensive and burthensome——the failings in fabricks being, like those in the body, amended and cured at small expence, if taken in time——but by delays they become very chargeable; and too often incurable.”

The great and *increasing* number of *briefs* for churches (though we make all due allowances for their age, &c. &c. yet) carries great suspicions of their not having proper and *timely* care taken of them. We are convinced of

this by what we *see* ourselves ; and *know* of many of them. And his present Grace of Canterbury appeared to be very sensible of churches being often ruined, and lost through the mere neglect and unconcern of parish-officers, when he wrote his letter to the clergy of his diocese ; and sent it with the *brief* for rebuilding Sittingbourn church ; that had been lately burnt down. His Grace says—
 “ You will observe to your people, that *these* petitioners have not lost their church by the *neglect* of repairing it——which is *too common* a case——and that *they* therefore deserve relief much better, than *many others*.”

The defaulters in these important things are often heard to plead in excuse for themselves, that they need not be *overscrupulous* in *such* cases, as they often see *cathedrals* (the *mother-churches* from which they are to take *example*) in as bad condition, as *their parish-churches*, notwithstanding the
 former

former have large estates belonging to them to keep them in the very best manner; and the *others* supported by rack-tenants, inferior tradesmen, and the poor, labouring, industrious inhabitants.

They urge likewise, that the *bodies* of their *churches* are generally kept in as good order as *many* of the *chancels* which belong to them, even of *those* that are in the hands of *appropriators*, as well as *impropriators*.

And the real misfortune is——*these chancels* are usually let to *tenants*——and instead of being repaired, as they *ought* to be——and *so*, as to *encourage* the *parishioners* to *imitate* *their* example in keeping the other parts of the church, the *very contrary* too often appears, and cannot but give great offence in the world. *So many* difficulties and mischiefs arise——and *so many* churches suffer on *this* account, that I could not let the source of *such* evils escape me *without*

this notice of it. And I think the letting of these chancels * in the *present* manner, should be either *better* looked after, or the *practice* intirely abolished.

But

* Bishop Gibson informs his readers, in his Parochial Visitations, that Archbishop Walter, having enjoined the archdeacons diligently to inspect the churches in order to reparation, adds, *et maxime cancellos*—which *particular* regard to churches seems to be owing to the particular dignity of the offices performed there in the celebration of the Holy Communion. And it might be on the *same* consideration in part, that the care of *chancels* was at first assigned to *rectors*, as *those*, who out of a *religious sense* of the great dignity of that office, would not fail to bestow *suitable* care, and improvement upon the place where it is performed. And the *less* any of our lay-impropriators are moved by that argument to do *justice*, to the chancel, the *greater* need there is to have recourse to the *laws* to *oblige* them to it." Bishop Beveridge observes, in his celebrated Sermon on the Excellency, and Usefulness of the Common-Prayer, that the sacrament of the Lord's Supper being the highest mystery in all our religion, as representing the Son of God to us, hence *that place*, where the sacrament is administered, was always made and reputed the *highest* place in the church." And again—the *chancel* in our Christian churches was always looked upon as answerable

But I will close this branch of my subject concerning the reparation of churches with a passage from a small tract——Directions to Churchwardens by Dr. Prideaux, whose memory, judgment, and counsels, I shall ever reverence myself, and pay the utmost regard to; and hope *every* clergyman will *do* the same.

The Doctor is observing, that *those*, who pay *nothing* to the church, ought not to have any vote in any affair relating to it. “ But this (he says) must not be understood of the *minister*, though he be not charged to the rates——because, as having the

able to the Holy of Holies in the Temple, which was separated from the sanctuary, or body of the temple, by the *command* of God himself. *Such* considerations, with respect to *chancels*, seem to *demand* the most religious, and strictest regard—and may all the possessors of glebes and the principal revenues of the church be ever duly influenced by them; and *provoke* others, though much less able, to the like *good works* by your laudable example!

freehold of the church, he hath a special *right* in it; and as minister of it he hath a special *duty* upon him to see that it be well, and duly repaired; and that *rates* be made to enable the churchwardens to do it—and he must be *responsible* to the bishop for his *care* herein. And therefore *in every parish-meeting he is to preside* for the *regulating*, and *directing* of this matter.” This *duty* and *power* may not have been *properly* considered—but the advice will strike *every* incumbent home, that loves the *gates of Sion*; and will be *readily* embraced, and *constantly* pursued by him. And by a *general* practice of this sort, a *great alteration* will be *soon* seen—the *Papists* will be disarmed of a favourite weapon; and *every* church kept as it *ought* to be, and (in the language of the Royal Prophet mentioned before) as *the habitation of God’s house*; and *the place, where his honour dwelleth*.

Another charge that our adversaries reproach us with, is a slight and perfunctory manner of performing the publick services of the church. In answer to this allegation it may be observed, that the *excellency* of our liturgy, and the great honour it does the church of England, have *always* provoked the spite and malice of its enemies; and that *disguised* batteries have been kept continually playing upon it. The *Papists*, metamorphosed into *every* shape, have left no means untried to bring it into contempt. And we have good authority for taxing some Jesuits in masquerade for first bringing up the use of conceived and extempore prayer on purpose to break the good order in, and disgrace the church.

The *sectaries* also are well known to use all the devices possible to disparage our liturgy.

Dr. Nichols (in his Defence of the Church of England) mentions some
of

of their vile contrivances. He says, "Those ministers of the separation—who were *parish ministers*, reserved the office of *preaching* to themselves—but for *reading the common prayer*, they hired some *sorry person*, out of the *meanest* of the laity, to perform it." And that Mr. Snap, a minister of Warwick, a great puritan of that time, transgressing all rules of modesty in this particular, hired a *lame old soldier* to be his reader."

And it may be well remembered, that some years ago, a great discovery was made by letters found in a gentleman's scrutoir (who shot himself) of some very extraordinary *deistical* schemes, that could not be framed for *any other* purpose, but to *disgrace* the Church of England; and to *undermine* the Christian religion. One, or more, of the projectors were actually got into orders; and another had advanced so far towards it, as to offer himself for examination—but
happened

happened to be disappointed. He was taken in the crafty wileness, that he had imagined. The letters in his own hand-writing (discovered, as said above, and produced before his face) were full witnesses against him. It is no wonder then, that such great offences should arise.---But it seems almost impossible, that they should ever be given by a true minister of the church of England.

If any young clergymen wanted caution, and advice on this occasion, how plentifully are they supplied from time to time by the admirable charges of archbishops, bishops, and their archdeacons, for the purpose; and *what*, surely, must effectually do their office; and make the deepest impressions on every well-disposed and ingenuous mind. I have many of them at hand---and shall do honour to our church, if I only turn to one or two of them; and shew the *excellent means*, which have been *so worthily*

thily used to *guard against* this *very charge*, I am now considering.

And how strongly, and judiciously, does Bishop Bull state, and enforce *all* the principal duties of the Priestly Office, in his incomparable Companion for the Candidates of Holy Orders! His Lordship puts great stress on the duty of reading the prayers of the church *audibly, distinctly, and reverently*---pressing it in *such* a manner, as can hardly ever fail of gaining the *utmost* regard.

Every serious, officiating minister will readily endeavour to follow the important rules, so reasonably enjoined; and so natural in the case---and will then soon see with the most exquisite pleasure *the noble effects*, that will *assuredly* attend his *constant* care in performing this duty.

Mr. Nelson, in his life of the eminent prelate now before us, gives a very remarkable instance of the extraordinary success, that arose from *his*
just,

just, regular and solemn discharge of this office, when but a *young man*; and minister of St. George's—a small living, near Bristol.

He was sent for to baptize the child of a dissenter in his parish—upon which occasion he made use of the office of baptism, as presented by the church of England—which he had got intirely by heart—and he went through it with so much readiness and freedom, and gave that life and spirit to all that he delivered, that the whole audience was extremely affected with his performance. The father of the child returned him a great many thanks, apprehending all the prayers to be extempore, which were made use of. But when convinced, that every one of them was contained in the office of baptism, the discovery so effectually wrought on the good man, and his whole family, that they always after that time frequented the parish-church; and

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never

never more absented themselves from Mr. Bull's communion.

I should not do justice to the memory of Mr. Nelson, if I did not subjoin his inference from this remarkable incident. He says, "We may reasonably conclude from hence, that, as a mistaken zeal may throw contempt upon what justly deserves to be admired, so also that gravity, seriousness, and devotion in reading the prayers is necessary to secure that respect to the liturgy, which its own excellency requireth of us."

Bishop Sprat, in order to exemplify the great influence of performing all the outward acts of religion in the most serious, and best manner, mentions an event similar to what I have just taken notice of from Bishop Bull's life.

"A leading dissenter was to be buried in one of the principal churches in London. And the minister of the parish being a wise and regular

gular conformist (afterwards an eminent bishop in our church) well knew how averſe the friends and relations of the deceaſed had always been to the Common Prayer. Wherefore in order to the interment of their friend in ſome ſort to their ſatisfaction, yet ſo as not to betray his own truſt, he uſed this honeſt method to undeceive them. Before the day appointed for the funeral, he was at the pains to learn the whole burial-office by heart. And then the time being come, there being a great concourſe of men of the ſame fanatical principles, when the company heard all delivered by him without book, with a free readineſs, profound gravity, and unaffected compoſure of voice, looks, and geſture, and a very powerful emphasis in every part, they were ſtrangely ſurprized and affected——profeſſing, they had never heard a more ſuitable exhortation, or a more edifying exerciſe, even from the beſt and moſt pre-

cious men of their own profession.”

But they were afterwards more surprized and confounded, when the same person, who had officiated, assured the principal men among them, that not one period of all he had spoken was his own ; and convinced them by ocular demonstration, how all was taken word for word out of the very office ordained for this purpose in the poor, contemptible book of Common Prayer *.”

If

* As it will do honour to these papers, I humbly take the liberty to mention here the singular regard, which the Bishop of Corke (the excellent prelate, whom Dr. Delany so gratefully commemorates in his preface to his *last* Volume of Sermons) testified for this branch of the Pastoral Office, that is now under our concern. The Doctor thinks the whole nation was eminently indebted to him—“and, as for his *other* great abilities, and services to religion and learning, so likewise for the *example* and *influence* of his most justly admired reading of prayers, the communion-service especially, which he never committed to the care of any other, when his health allowed him to minister; and which, however excellent in itself, appeared on these

If then *such extraordinary* effects, as so plainly appear to attend the serious, and devout reading of the publick prayers, are *disregarded*. If the *awful* consideration of ministers being by their office *intercessors* with God——*medii inter Deum, et Populum*; and the duties of it to be always performed of course in the exactest and most solemn manner. If *all* these great consequences avail but little, and make none, or but very slight impressions, surely, the person offend-

these occasions more edifying, more affecting, and even heavenly in his ministration." What a noble pattern is here!

And how worthily does Bishop Sprat observe in his charge before mentioned, "That the commendable skill of devout and decent reading the holy offices of the church is so far from being a perfunctory or superficial work, a mean or vulgar accomplishment, or a subordinate lower administration, only fit for a *curate*, that it deserves to be placed among your ministerial endowments of greater superiority and preheminance, as being one of the most powerful instruments of the Holy Spirit of God to raise, and command men's hearts, and affections."

ing in such sacred, and high employments, can *never* be deemed a *true son* of the church---but must be Snap's old soldier, Redivivus--or some Deist, or Papist, or something *worse*, than *either* *. As the keeping up the dignity of our church in *all* its ministrations will certainly be a strong preservative against the encroachments of popery and sectarism, *this part* of my undertaking *demand*ed more than *ordinary* attention. But after all, is it not a mere solecism, that the inferior clergy should be expected to be continually on their guard, watching and fencing against all the motions of the Papists, when at the same time *such remnants* of popery, as give much scandal to the world, and do very great mischief to *Religion*, are suffered to continue

* Query, whether a careless, irreverent reading of the prayers may not in fair construction be looked upon as *depraving* the book of Common Prayer, and *punishable* by Queen Elizabeth's act of uniformity?

with

with us ; and are so contentedly enjoyed ? Commendams in *some cases* are allowed to be *necessary* ; but in general to do no real service nor honour to the church. A most excellent writer, and zealous advocate for the honour of religion and its professors, conjures the clergy to use *no methods* in obtaining church benefices, but *such* as are just, ingenuous and canonical---and also to wave *all those privileges*, which, contrary to the *primitive canons*, give leave to hold church-preferments in *more* dioceses, than *one*.——An abuse brought up by the *papacy*, when the see of Rome, seeking benefices *all over* Christendom, granted privileges to *dissolve* the *ancient* discipline, on purpose to *enrich* themselves and their favourites.

But since this important advice is *so little* regarded, and great preferments held in *several* dioceses, and at *very great* distances, an old clergyman may be allowed the following liberty
 ——*Nos,*

——*Nos, apertè dico*——*Nos Pastores desumus* * !

And are not options † *continually* disgracing the church ; and fairly supposed to do *greater* injury to it *now* than in the *times* of *popery* ?

Whilst then these hateful relicts of it *remain* amongst us, we cannot with *any good* grace complain of the *growth* of it. And I fear, what we may now be attempting to *prevent*, its increase, will be to very little purpose, as we are so generally undermined ; and hardly ever able to carry any plan into execution.

And *how can it be expected*, if the following paragraph in the preface to Dr. Delany's Sermons (mentioned before) be built on proper authority—as one would believe it must ?

* See Bishop Bull's Companion.

† See a large account of *an option* in Dr. Burn's Ecclesiastical Law—from which single instance it will abundantly appear, that the privilege had better be entirely abolished, than continued in the church.

“ I have

“ I have lately met (says the Doctor) in some of the publick papers great outcries of the impending danger, and terrors of *popery*——And the terror, doubtless, must be great, if the loud reports of some of the worst corruptions of popery now prevailing, are well founded, viz. that the abovementioned issue of infamy are not only endowed from the patrimony of the church, but likewise that men are pressed into that service to intitle them to receive the honour and advantage of such endowments.”

We find something of this sort in Dr. Prideaux's Vindication of the Award of King Charles the first, p. 375.

“ If the forfeitures of all those lands and other donations, which are given contrary to law for the maintaining popish priests here and popish monasteries, and convents beyond sea, were all taken by the government, and assigned to the same use, the *whole*

work * would be soon done ; and the church restored to a competency of revenue, which is necessary for it. These donations now in the hands of the popish party for those superstitious and unlawful ends, are computed by such, as can guess best of the matter, to amount in value to (at least) a million of money. And it being by this fund, that they are enabled to carry on their dark and hellish designs, whereby they are continually working for the subversion of our church and state, we can never be safe as to either till it be wholly taken from them." I am not sufficiently acquainted with all the particular circumstances of these anecdotes ; and therefore they shall be left as I find them †.

But

* He means the buying in of impropriations, and restoring them to every parish-church.

† However, they put me in mind of what the poet tells us *alarmed* a wary and wise *Trojan* ; and filled him with spirit adequate to the daring insult.

He

But as these two celebrated authors plainly appear to give *signals* of some great threatening danger, who can account for the *omission*, if they are not honoured with the utmost notice and concern?

But there are other spots and blemishes, which disfigure our church, and lessen the credit, and reverence of it—I am authorized to say so much from a late learned *prelate's* letter of advice to a young clergyman——where his Lordship thus addresses him. “I might have expected, with the advantage of your person and education, that you would make your way in the church, as

He dived into the danger apprehended---found, and *dallyed* not with it. But

Primus ibi ante omnes, magna comitante caterva,

Laocoon ardens summa decurrit ab arce --

Et procul---O miseri, quæ tanta insania, cives?

Creditis avectos hostes?

———— *Sic notus Ulysses?*

Sic fatus, validis ingentem viribus hastam

In latus, inque feri curvam compagibus alvum

Contorsit---stetit illa tremens, utroque recusso

Insonuere cavæ, gemitumque dedere, cavernæ.

well as others, who have gone before you. But as the case stands at present, I could not suffer myself to encourage you in the same sloth and ignorance, which I see to my grief so prevalent in the church——nor can you stoop in my opinion to the *mean* and *dirty* ways, which are found to be *most successful* towards getting preferment in it.” And I seem to hear an eminent and pious divine still lamenting and complaining——“ It is *more* than enough——it is to a *dreadful* degree *too much*, that benefices, places, offices, promotions in the church are so *trucked* and *prostituted*.

Another gross offence, says Godolphin, and little inferior to *sacrilege*, is *simony*, or *art-magick*, whereby *parsons*, scarce worth the name of *parsons*, as the *Devil* did into our *natural* mother insensibly, so they *serpentine* themselves into our *spiritual* mother the Church visible, *invisibly*.”

It is well known, that ignorance and impudence are generally linked together.

together. And Mr. Nelson gives us *such* an instance of it in Bishop Bull's life, as I cannot pass without bringing it forth on this occasion. "It is a common observation, says this excellent man, that the best things by corruption become the worst—but I am sure, it holds good in no case so surely, as in those, who undertake the priestly office—who, if they contradict their ordination—vows in the constant course of their lives—if they are false to those engagements, which they solemnly entered into before God and the Church, they become the greatest and most desperate sinners—their guilt is attended with the highest aggravation; and with the least hopes of repentance. An instance of such a deplorable wretch Bishop Bull once met with. For while he lived at Brecknock, there was a certain clergyman applied to him for preferment; *and being conscious of the want of those qualifications,*

tions, which the Bishop required in those, he advanced to any considerable station, he was resolved to try another method—he had the impudence to offer him a purse of gold—the good Bishop saw it, and trembled; and was never known to express a greater concern, than upon that occasion---the confusion he was in upon such an unexpected provocation extremely disordered him; and he immediately sent away the abandoned prostitute with great indignation.”

A very eminent and copious writer remarks on this important subject, and says---“ As for *patronage*, it is originally an honorary and most sacred trust, committed to lords of lands, who built, or endowed churches---and their successors to nominate, or present fit and worthy priests to benefices---how they became separate in England, and to be separately sold, as *lay-fees*, and to be so reputed in
law,

law, I have neither time, nor skill enough to give a perfect account. But when, or however the separation, and by consequence the selling and buying of advowsons and of the next presentation came to prevail, the custom is most corrupt and sacrilegious; and the cause of so much *simony*, bargains, and contracts, as make religion, the church, and land mourn. There was a corrupt patron in the West, who offered a rich benefice to a young clergyman upon condition of his marrying his eldest daughter, but he refusing the condition, the gentleman found a way to put off *two* daughters with the great living. For a neighbour of his, who had a son in holy orders, made this agreement with him—that, if he would present his son, he should marry his eldest daughter, and that he would also give him a certain sum of money, as a portion for the younger, who was thereupon married to

to another man *."---“ The baneful corruptions that arise from the abuse of this great trust, the same person observes, are not to be reformed without a due regulation of *patronage*---and which if not reformed, will in all appearance more and more increase the *contempt* of the *priesthood*; and by the just vengeance of God hasten the ruin of the church. It is therefore to be hoped by all good men,

* See the History of Churches in England by Thomas Staveley, Esq; late of the Inner-Temple---where the origin of *patronage*, &c. is fully opened and explained. This worthy gentleman, after saying a good deal on the subject of *Simony*, concludes it thus---“ It seems, there are *other* gates to enter into the temple, than that which is called beautiful---which, with the *other avenues*, have not been improperly thus specified---

Quatuor ecclesias portis intratur in omnes---

Cæsaris, et Simonis, sanguinis, atque Dei.

Prima patet magnis---nummis patet altera, charis,

Tertia---sed paucis quarta patere solet.

Four doors into all churches entrance make

For Cæsar's, Simon's, good friends, and God's
fake.

Great men the first---money the next will shew,
Kindred the third---the last is known to few.”

who

who are well-wishers to the church, that *this* mischief will come under the consideration of the *legislators*."

—And it seems to be high time, if the growth of *Popery*, *Sectarism*, and *Infidelity*, is to be *really* prevented.

But before I close these papers, it may be necessary to observe, that the *growth of popery* is greatly owing to the *poverty* of the *clergy*—to their being *robbed* of their maintenance that was so wisely and worthily provided to support the *dignity* of their office and *them*, in performing all the arduous branches of it. The learned and eminent author, (I have just mentioned) being thoroughly acquainted with all the sly jesuistical schemes made use of by the adversary to gain proselytes, remarks, "That for want of sufficient provision for *parish-priests*, the people of England in many places are as *sheep without a shepherd*, wholly obnoxious to the wolves, which haunt the places of
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prey ; and imputes the increase of popery partly to the *indigence* of the clergy in the parishes (especially the most extensive ones) where the tithes are alienated from the church.

It is too well known *what* advantages are often taken of clergymen's *necessities* ; and *what* *compliances* expected from them——particularly by men of some power and authority *. But I wish, the minister of *every* parish in the kingdom had the *same* noble resolution at all times, as a great prelate appears to have had, when *tempted* to a dishonourable and servile dependance.

The ingenious and fine writer, from whom I have the fact, says——
“ It is reported of Dr. Kidder, who

* See a letter from a clergyman, giving his reasons for refusing to administer baptism in private by the publick form, as desired by a gentleman of his parish—where some useful cautions and arguments may be found against undue submissions, &c. &c.—always attended with very bad effects.

was made Bishop of Bath and Wells upon the deprivation of Bishop Kenn, that he had once the honour to be entertained in a great man's closet; who proposed a piece of service to him---which threw him into great perplexity and confusion---but, on some recollection, he begged to be excused---being pressed over and over, at last absolutely refused. How, my Lord! (said the great man in a great passion) do you *refuse* me? Do not you consider you eat the K--g's bread? No, my Lord, (replies the Bishop) I eat no man's bread, but good Bishop Kenn's; and if he will but consent to eat his bread himself, I will freely give it up to him this moment."

But we must enquire, *how such* a provision, as will keep the clerk clear of improper influence, and prostitution of character, may be attained in the *present* state of the church. But as there are various opinions and difficulties

culties arise about the *quantum*; and what may be deemed a *sufficient* provision; we will see *what authorities* may be brought in order to *fix* this point in the best manner possible.

Dr. Ryves would not presume to prescribe in the case himself; but gives a *necessary* caution to others in doing it. “We must *beware*, that whilst we reckon *all too little* for *ourselves*, we think not *every* thing *enough* for the *minister* of the church.”

Dr. Prideaux is pretty full on this subject in his Vindication, &c. (before mentioned)——and I know not *any better* authority for one to abide by. This discerning, sagacious, and experienced man says——“*What* is a competency in this case must be estimated with respect——first, To the minister, who is to be maintained. Secondly, To the *honour* and *interest* of *religion*, which is to be *supported* and *promoted* by him. Thirdly, To the *poor*, who are to be instructed and

and taken care of by him. And fourthly, to the *charges* of living at *the place* where he is called. And *when* the minister's maintenance is *sufficient* for *all* these purposes, *then only* is it, that it can be said to be a *competency* for him."

The Doctor's reasoning on these several articles is most striking and powerful; and *worthy* of the closest and most exact attention of *every* patron, who wishes *well* to religion and the honour of the established church. But I must return and enquire, *how* a provision *sufficient* for *all* these great occasions is to be had. And those eminent, and vigilant prelates, who have taken the *utmost* pains to acquaint themselves with the *state* of their dioceses, and the *wants* and *burthens* of the *county-clergy*, have found, and declared as much——“ That there could be *very little* done in *any other* discipline, and government of the church, *till* the case of *impropriations*

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was,

was, *at least*, somewhat amended." —
 " The truth is, says Bishop Kennet, the arguments for *bearing* with *pluralities*, and *non-residence*, can never be answered, but by the restitution of *impropriate* tithes to the parochial-clergy. If *ever* the *piety* and *wisdom* of this nation can accomplish that good work, and make *every* church *sufficient* for a minister, *then* would a law of restraint have no reasonable objection made to it."

The good and wise Archbishop Whitgift, who under Queen Elizabeth settled and finished the present establishment, often declared, " That nothing could support any church, or keep religion in countenance, but the *learning* and *credit* of the clergy ; and therefore when he was pressed with, and thoroughly sensible of, the inconveniences which attended *pluralities*, readily answered, That he should freely fall in with the scheme of abolishing them, *provided* such a
 mainte-

maintenance was first thought of, as would render them for the future *needless*. But that in the mean time he must be excused; since he knew of *no evil so great as a poor unlearned clergy*; which usually went together."

Unless then the opinions of these great men are looked upon as frivolous, ill-grounded, and contemptible — (but *who dares* come forth to support *such a charge*!) — *Pluralities* under our *present* circumstances must be *absolutely* necessary. And who is better intitled, than the studious, vigilant, and conscientious *parish-priest*?

Bishop Sprat in his charge strongly presses his clergy to study the controversies between *us* and the church of Rome — as we are not so exempt from fear on that quarter, as to suffer to rust on the walls those very arms, which, to the immortal praise of the *parochial-clergy*, were so successfully managed *by them* during the last great
crisis

crisis of danger from the popish interest." We see then *who* are ready to betake themselves to their armour in the times of danger ; *and to go up into the gaps*. And ought they not to be ever distinguished in the church for their fortitude and conduct ? But how seldom is this done ! Sons, relations, and favourites, are often distinguished with *pluralities* of an *enormous* and amazing bulk——when an unambitious, worthy, laborious country-parson, with a family, shall be told, " that his living is worth an 100*l*. * a year——which is a very good

* Surely, it cannot be thought, that *such* a living is in a *county* near the *metropolis*——but in Yorkshire, or some parts of the nation cheaper than ordinary ; and very distant from it--otherwise, *how* can Dr. Prideaux's unexceptionable articles be any way satisfied---or indeed *even so* ?--Yet, after all, one would wish this term *competency* had never been heard of in the church ; as it comes from a quarter that never boded it any good. The *provision* for every parochial-minister was ascertained, and perfectly well known, from the beginning---in all its principal articles.

A lord

good thing; and that he must serve *his own church only*, and *no other* with it." *Pluralities* are so far from being allowed in *such cases*, that even a *small curacy* at hand must not. This seems to be hard discipline, and *will* make one recollect what Anacharsis said to Solon about *his laws*---That they would only be *spiders webs*, and entangle *flies*, &c.

But if *pluralities* are in their consequences *hurtful* to the church, though retained to prevent *greater evils*, and the enemy appears to gain

A lord of a manor builds a church in his parish, for the use of his own family, and tenants; and generously endows it with a mansion, glebes, &c.---and the *tithes* of the parish being in due time added to these donations, the *whole* became a *settled* maintenance for the patron's first clerk---and *his* successors for ever---never to be invaded, nor diminished. *Quicumque aliquid inde substraxerint, vel diminuerint, ex communicentur; et a consortio Dei, omniumque sanctorum ejus sequestrentur, donec ad emendationem veniant.* Here was no room for contests about *competences*---and may there never be more! And let stipends, salaries, &c. &c. go also *with those things called competences*, which by means of *popish alienations*, &c. we have been so long harassed, and distressed with.

G advantages

advantages from them, let them be *abolished*, and their room supplied by the *restitution* of the revenues to every church, that has undergone the terrible spoil. *This* will be *opposing* the growth of popery to *some purpose*---and erecting a *perpetual* bulwark against it. And one of the great authors quoted before, says---“ I shall not particularly insist upon the *cause* of the church's great misfortunes---but propose the *best* and most *blessed* remedy I know of, for the removal of it, wherever it be found in greater or lesser parishes---and that is *restoring the tithes to the parochial priest*.”

And Father Parsons himself allows, that though improprieate parsonages, &c. were either incorporated or annexed to *abby-lands*; and that, when religious houses were suppressed by King Henry, the said parsonages, &c. passed also to laymen's hands, yet notwithstanding for that in truth they were taken from the livings and revenues of *pastors* and *curates* at the
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beginning

beginning, and are part of the revenues, it seemeth more reasonable that they should be accepted rather ecclesiastical, than monastical livings."

But I pass on a little farther—— and as Dr. Prideaux's acumen and judgment are still so much esteemed in the world, I shall be allowed the liberty to avail myself of *his* authority on this occasion, as I have already done on several others in the prosecution of this little affair—his *name* will be ever agreeable to the publick. The Doctor says then—"The *honour* and *glory* of God have exceedingly suffered in our land by the appropriating tithes, &c. which were devoted to the support thereof. And these were great blots on the times, in which they were done. For hereby the portion set apart for the ministers of religion, being either wholly withdrawn or greatly diminished, God's harvest has wanted ever since in too many places of this realm *sufficient* labourers to work therein——that,

which the *sacrilege* hath left in those places, being for the most part too little either to maintain them in this work, or to put them into a capacity of doing it with *that success*, which is necessary.

“ The queen’s majesty’s late bounty to the church hath laid *a very good foundation* for the *redeeming* again impropriations to it, were this bounty *wholly* appropriated thereto, &c. &c.”

The author of the Address to the archbishops and bishops computes, that 160,000*l.* is now lodged in the hands of the trustees of Queen Anne’s bounty ; and proposes that the money may be appropriated towards building four colleges in the four quarters of England, and endowing them liberally for the maintenance of clergymen’s widows and children.

But the *application* fixed upon by Dr. Prideaux, as *many other great men*, as the English annals can produce, will certainly serve *much more noble* purposes.

purposes *. I trust then the important work, instead of waiting *many ages* for its accomplishment (as Mr. Ecton says it will require in its present course) will soon be brought to perfection. And is there not a fund *adequate* to it, or what might in a few years become so, and *complete* the design *without* doing the least detriment to any individual whatever? Many powerful auxiliaries would come in and give their best assistance in forwarding so desirable a deed. There are (no doubt) *still* in the nation more Warners, Plumes, Colstons, Turners, Godolphins, Butlers, &c. &c. whose generous notice *such* occasions will never escape.—It is a singular pleasure to me to recite their names. And surely we have *many* Jehoiadas

* See Mr. Ecton's excellent preface to his *Valor*, &c. where having thoroughly examined every circumstance relating to this subject of restoring *all* glebes and tithes to the parish-churches, he recommends the execution of it in such a strong, sensible manner, as must give every *unprejudiced* reader the most favourable opinion of its vast importance.

in our *Israel*. The *King and Jehoida* gave the collection, that Moses laid upon *Israel* in the Wilderness, to such as did the work of the service of the house of the Lord. And Jehoiada, the high-priest, was buried in the city of David, among the Kings, because he had done good in Israel both towards God and towards his house. The case under our present consideration is similar, and I flatter myself will be pursued with the like zeal and success *.

Adieu then to pluralities, non-residence, and every remnant of popery

* When this great work is accomplished, the royal bounty (by which it must have been so happily brought to its perfection) may, I presume, be easily procured, and made to serve other useful and worthy purposes in the church. It may be bestowed on such bishopricks, as will, after the full equivalent allowed for their appropriations, still want farther aid. And we are told by Mr. Chamberlayne, in his Present State, that tenths and first-fruits were anciently paid to the several diocessans; as was continued to the Bishop of Norwich, till Henry VIII. deprived him thereof; and the Pope of all the rest. See Mr. Ecton's preface to his Valor, &c. on tenths.

for

for ever. *Universal—Universal* residence will every where prevail—and not a parish in England *without* a *resident* minister.

Deus, O concede gubernans ! Et reducantur vasa transmigrationis ; et fiat nova Hierusalem ; et redeat aureum seculum ; sicut fuerit ab initio institutum.

Mr. Dean Swift takes notice of *persons*, who have made great figures in *some particular* action, or circumstance of their lives. And with *what* lustre will those prelates and great personages shine for ever in the *Dip-tychs* of the church, that shall heartily engage in *this labour of love* to church and *state*, and bring the church, as it were, afresh out of the hands of its founders—with all its endowments, tithes, and privileges fully and perfectly restored to it ?

I cannot but stop here, and *anticipate* the pleasure of *this happy time*, and *great blessing*. And (methinks) I now see and hear *all the sons of Aaron*

Aaron (with every other truly good man) as lovers of the *old paths*, and of *rational, sound* discipline, praising and blessing the ever memorable promoters of this glorious enterprize—— and full of ecstasy addressing each too in the fine language of the celebrated Latin-poet——

—— *Quæ te tam læta tulerunt
Secula? Qui tanti talem genuere pa-
rentes?*

*In freta dum fluvii current; dum
montibus umbræ*

*Lustrabunt convexa; polus dum fide-
ra pascet;*

*Semper bonos, nomenque tuum, lau-
desque manebant.*

The memorial of an event of such moment, and so long wished for, *can never* be forgotten.

This must be a *well-chosen*, and *acceptable day*——

*O mihi ~~et~~ tam longæ maneat pars
ultima vitæ!*

F I N I S.

